FILIPINOS HAVE *The* OLDEST TAMMANY IN *The* WORLD—

AND ARE OUT TO KILL IT.

"Caciquism" Is a Spanish Form of Political Bossism, and Has Flourished in the Archipelago for Centuries, But Its Doom Approaches.

IN THESE strenuous days of the overthrowing of political machines by the American people, there is, in a most unsuspected part of our dominions—the Philippine archipelago—the most powerful system of political "bossism" in existence.

This Filipino Tammany the better element is bound to wipe off the map.

The "Little Brown Brother" will have an opportunity of showing to the rest of the Americans that he is not behind in throwing off the yoke of ring rule, for in the elections to be held shortly, to chose delegates to the first Filipino general assembly, which meets in the Ayuntamiento in Manila next summer, the Filipino "hombre" has his chance.

The ring also will have its chance. For the first time in the history of the islands, the ring will engage in a national fight for national principles as against the old local issues of the past.

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"Rule of the Headman."

This Filipino Tammany system is known as "Caciquism," or the rule of the headman. It flourished long before Henry Hudson was born or had even thought of such a place as North America; or long before Pizarro had begun his conquest of the mighty Aztec Empire.

For centuries before Hernando Magallanes had discovered the archipelago and claimed his discovery for his most Christian majesty, Charles V, this rule of the headman had full sway.

For, according to early Spanish authorities, the perfected system of "boss rule" was found by Miguel de Legaspi and his band of adventurers, when they settled the islands, by founding the present city of Cebu, in 1570.

The Filipino system of "bossism" is a very peculiar one. Former Attorney General Willey, of the insular government, in a recent speech on the "Peace Problem of the Philippines," delivered before the Manila Young Men's Christian Association, said:

"It is safe to assert that the rule of the 'Cacique' is one of the most prolific sources of discontent, oppression, and disorder that exists in the islands. If the Government of the United States has one duty to perform which is more important than another, it is to break the power of the 'Cacique.'"

In this statement Mr. Willey voices the sentiments of the American commission, for this body well knows that the local bosses will in the coming general assembly put up a stiff fight for what they consider the interests of the Filipino people, in the matter of legislation which may hinder the Government in the execution of its plans of Americanizing the natives.

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Their "Boss" Like Ours.

The boss or "Cacique" is usually the natural leader of his community and exercises his power there as in the States, by reason of natural cleverness or wealth, or by reason of local religious or political conditions. Every municipality has its boss, usually the henchman of the provincial governor, by reason of his office, is the head "Cacique" of his province.

The provincial governor seldom meddles with the municipalities in their local fights, but in a provincial election exacts from the under-boss "all that's coming to him" in the way of moral or financial support in his campaign, showing thereby more judgment than his American understudy, who frequently loses his power by not attending more strictly to the State campaign.

Among some of the ablest of these provincial "bosses" are Governors Dancel, of Rizal, and Sandico, of Bulacan.

Among others, who, while not holding a provincial office, is very influential, may be mentioned the new attorney general of the Islands, Senor Arenata, who with the above mentioned governors belonged to the famous cabinet formed by Aguinaldo in the days of the insurrection.

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Forms of Caciquism.

After the Spanish occupation, as society progressed, "Caciquism" took on different forms. From the tribal rule of the headman, the president of the pueblo next appeared and afterwards the friar, who, according to the Filipinos, became the most powerful "Cacique" under the Spanish regime.

The friar was always possessed of large powers by reason of his hold on the intellect of the people; and after Spain adopted the policy of intrusting him with the exercise of civil functions his authority was almost absolute.

The rule of the friar is a thing of the past.

The functions formerly exercised by him are now exercised by native priests under American bishops.

At the present time the most powerful "Caciques" are the municipal officials.

These bosses are the presidente and the justice of the peace, showing that here, as well as in others places under the "Star and Stripes" the judical part of the machine is not overlooked.

The presidente is elected by the people and the justice of the peace appointed by the governor general upon the recommendation of the provincial board, which is also elected.

The justice is usually one of the "victors to whom belong the spoils," and in 99 cases out of 100, was the provincial governor's campaign manager.

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Power of the Presidente.

The presidente not only wields the power which comes from his natural leadership, but is also vested with judicial authority to try and punish citizens of the municipality for violation of ordinances.

The justice of the peace is clothed with still greater power. His jurisdiction extends to all minor offenses covered by the penal code. Practically 90 per cent of the difficulties and grievances of the people are tried by these two "bosses." The ring rule of these two officials guiding, as it is bound to do, their decisions in legal controversies has given rise to more discontent and animosity toward the American Government than any other cause.

The "boss," "cacique," is there, as here, not always an official. He may become prominent as a skillful thief of horses or cattle. An interesting example of this type is found in the "Irahin," which means in the Tagalog language "hen with chickens."

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How "Inahin" Operates.

The Inahin is the prominent thief of the community, and operates in the following manner:

When a carabao or horse is stolen, the owner approaches him and asks assistance in the recovery of his property. He demands incidental expenses and undertakes the task. Having himself procured the theft of the animal, he knows exactly where it is concealed, and procures it forthwith. In a short time the owner returns, and upon payment of the amount demanded, which is usually all the cash he can command, he is put in possession of the property. Where documents are to be forged to show ownership of the animal, the "Inahin" is the medium of communication between the marauders and their accomplices.

This practice is quite common throughout the archipelago, but Cavite, "the Mother of Ladrones," has been the province most celebrated for notorious "Inahins."

American officials have become convinced that it is impossible for ladrones to exist without the connivance of the ring, more particularly the "Inahin" end of it. Yet it can be plainly seen that he, being one of a machine which controls absolutely the provincial judiciary and executive, is practically "above the law."

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Why Outlaws are Coddled.

The motive of the boss in keeping in touch with the outlaws varies—there as well as here. In some cases the relationship is established to give the "boss" more power to harass the central government in many minor ways, or to "stand in" with one of the people's idols—the ladrone chief, at the same time thereby keeping the central government busy on other matters than their political designs.

In this country, however, one of the principal reasons for the machine keeping in close touch with "crooks" is that they may be called upon by the detectives of the ring to serve as repeaters in an election, which service usually means the election of the ring to office.

It remains to be seen what course will be followed after the election—that of allegiance to the present order of things, or of "Independista."

Elliott Brewer

A QUEER CASE OF NERVOUSNESS

"I AM treating a singular case of nervous trouble," said a New York physician. "The patient is a young woman about twenty-two years old, pretty, refined, and unmarried. Her particular trouble is inability to get off 'L' or subway trains at the particular station she desires. The moment the train begins to draw into the station her nervousness begins. She almost loses the use of her limbs and her heart palpitates as if she had received a severe fright. Sometimes this lasts until the train has started again, when all the nervousness leaves her and she finds no difficulty about getting off at the next station, thoroughly angry with herself for her uncontrollable actions.

"At first she thought the 'L' road was the cause of her troubles, so she patronized the subway. It was the same there—worse, if anything, the the roar and rush of the trains seeming to accentuate the attacks.

"On the surface cars she is not so bad. When nearing the particular street she signals the conductor and that seems to relieve the nervous tension; but if the conducior doesn't happen to see her, the incipient paralysis sets in and she is utterly unable to leave her seat.

"The case is a difficult one to handle. It is purely a case of mind—no amount of medicine will cure her. She is taking 'bread pills' now; but my only hope is to talk her out of her nonsense."